

Correspondence

Check-Up on Reviewers

EDITOR: In "View From the Reviewing Stand" (8/13), Doris Grumbach deplores the mediocrity of most book reviewing and proposes ideals for critics to aim at as artists. So vast a change cannot be accomplished suddenly, however. It will take great pressure from the public to overcome the reluctance of critics to antagonize their employers' advertising managers.

When a number of critics write as if they had discussed a book between them and agreed on what they should say about it, readers have little chance of discovering a critic whose opinions are original. The lone critic cannot compete against a group in making a book a best-seller. After a book has been read, its readers are not apt to remember what the critics said about it.

Some way needs to be found to enable readers to review the reviews of books after they have been read, so that critics whose recommendations are really worth following in the future can be discovered. Possibly publishers might be willing to insert a pre-paid postcard in each book, entitling buyers to receive upon request a digest of favorable and unfavorable reviews of the book. Most people like to compare their opinions with those of experts. But that is not possible until after a book has been read.

HENRY V. MORAN

Morris Heights, N. Y.

Proper Name

EDITOR: Fr. Benjamin L. Masse's articles from the Orient while on the Catholic Relief Services world tour have been so completely perspicacious that I am more than a little surprised that he should call Macao a "Portuguese colony" in his article, "Cold War Seen From Macao" (7/30).

For many years now, Macao—like all former Portuguese colonies—has been given a new description: Portuguese Overseas Territory. To us, this may not be important, but since our Portuguese friends are particularly touchy on the distinction I feel you should not have made this mistake.

ERNEST A. KEHR

New York, N. Y.

Longer Hours Needed

EDITOR: Your editorial, "Should We Cut the Hours of Work?" (7/30) reflects a concept prevalent today and emphasized in the national party platforms.

It is acknowledged that this country must bear the economic burden of providing the free world with a defense against communism. This defense requires goods and services as well as arms, and necessitates, as you suggest, full employment of not only our manpower but also the resources and production facilities available to us. An increase in annual growth is suggested, while the employment of the steel industry at only 50 per cent of capacity is deplored. But we find little in the way of suggesting how to achieve that growth and we find less as to why steel production is low and how to raise it.

One of the reasons why steel production is low is foreign competition. Primary domestic markets have been cut into and sec-

ondary markets (e.g., automobile production) are feeling the pinch simply because tariff restrictions have been lowered to allow foreign manufacturers with cheap labor to produce a product equal to ours. No one argues protectionism seriously these days, but it should be acknowledged that our tariff policy is causing, to some degree, a lessening of full production. Let's not raise tariffs indiscriminately, but by all means let's make them a flexible tool whereby competition can be encouraged on a fair basis to all concerned. The party platforms have ignored this.

To reduce unemployment, to raise the annual growth figure, to provide the necessities of the Cold War, we need not shorter hours but longer hours. To accomplish this, however, we need responsible planning that will insure necessary controls for fair competition and grant the relief needed to increase investment capital and incentive.

JOHN F. WAGNER

Glen Rock, N. J.

Joseph B. Schuyler, S.J.'s

NORTHERN PARISH

A Sociological and Pastoral Study

As a living social system the parish can be studied sociologically as well as any other social system. The sociologist is professionally interested in analyzing the Catholic parish because it is an important part of the total social structure in our world. The Catholic priest and apostolic layman is interested because on the parish's vitality depends the vigor of the whole of Christ's Church. NORTHERN PARISH uses the concepts and techniques of the sociologist to explore the structure and functioning of a thriving parish in the heart of New York City. NORTHERN PARISH, \$8, has xxi & 360 pages, detailed questionnaires, censuses, and analyses of use to the social scientist and religious leader.

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Current Comment

Removing the Mask

The leaders of the Cuban revolution took a fateful step recently by declaring open war on the Catholic Church. The move had been coming a long time, and the Government's action has at least one good aspect: it clears away any uncertainties that may have remained as to the revolution's real nature. Step by step, it has followed the usual pattern of a Communist take-over: seizure of press and TV; confiscation of properties, with only the most cynical references to compensation; and now a Cane Curtain that is slowly sealing off the border against those who would flee the island.

The rupture with the Church came on Aug. 11, in one of Premier Castro's accustomed three-hour tirades. He bitterly assailed the Cuban bishops' pastoral letter of the preceding Sunday, in which they warned that Communists now dominate the Castro Government. "Those who condemn [our revolution]," shouted the Premier, "condemn Christ, and they would be capable of crucifying Christ because He did what we are doing." He went on to charge that the Church's provocation is the work of "scribes and Pharisees who serve Yankee imperialism and its partner Franco." Thus he slyly tried to split the Catholic clergy by labeling the five hundred Spanish priests there "Fascist priests" and the others "revolutionary priests."

The revolution has now ripped off its mask and revealed its intention to beat down the Church. It will not find the task easy, however. On Aug. 14, twelve national Catholic organizations of Cuba issued a statement endorsing the bishops' letter and challenging the Government's smear-attack.

Khrushchev to Curran

After two tries, the junketing head of the National Maritime Union, Joseph Curran, got it right. He told a "Meet the Press" TV audience on Aug. 14 that Soviet Premier Khrushchev feared Sen. John F. Kennedy and, by

implication, didn't want to see him elected President. In an earlier report on his Russian tour to the NMU membership, Mr. Curran claims he said the same thing but that the press misinterpreted his remarks.

Despite the wide press and TV coverage of the NMU president's huddle with Nikita, the whole affair leaves us cold. What Khrushchev thinks of our Presidential campaign may legitimately interest the Russians, but it should have no significance for Americans. Next November we shall elect a President and in making our choice we won't be influenced by its acceptability to the Kremlin.

What does intrigue us about Mr. Curran's guided Russian tour is that he made it at all. As is well known, the AFL-CIO has consistently refused to have fraternal relations with the Soviet unions. It regards them as state-dominated and hence not fit for association with free men. Mr. Curran and his group not only defied this policy, but they permitted a "kept" Soviet union to pay their expenses while on Russian soil. If Mr. Curran has now finished explaining what Nikita said or did not say to him, maybe he can find time to tell the American people why he decided to lend some respectability to the Soviet unions. Certainly, back in the days when "Joe" Curran was collaborating with Communists in the NMU, he would never have played footsie with the Fascist and Nazi labor fronts.

Culprit in the Congo?

The crisis in the Congo may have more far-reaching effects than the Western powers have ever dreamed. On Aug. 9 Belgian Prime Minister Gaston Eyskens hinted bitterly that his country may now have to reconsider its commitments to Nato. Belgium felt let down that its Western allies had supported the UN resolution calling for the withdrawal of Belgian troops from the Congo's Katanga Province. Faced with the threat of Soviet intervention, the Western pow-

ers saw no alternative but to go along with the resolution. Nevertheless, the whole sorry mess looked as though Belgium was being cast in the role of culprit in the Congo.

Belgium can present a strong case in defense of its actions of recent weeks in its former colony. On June 30 this hodge-podge of tribal factions became an independent state. Almost from the moment of freedom, irresponsible Congolese, no doubt egged on by the attitude of Premier Patrice Lumumba, began to wreak "vengeance" on Belgian nationals.

The account of what happened, as related by Frans Taelmans, information officer in the Belgian Ministry of Foreign Affairs, in the Aug. 12 issue of Canada's *Le Devoir*, makes frightening reading. In the face of wholesale rape of white women and children, mutilation, wanton destruction of property and the obvious impotence of the Congolese Government to maintain order, Belgium had no alternative but to send in troops to protect the whites.

The Congolese, we trust, are merely passing through a phase, harrowing as that phase may be for Belgian nationals. If not, then we fear for the future of this country. In the past weeks the Congo has manifested anything but the maturity one expects of a country ready for independence.

Mrs. "Banda" Legislates

The Aug. 1 issue of *Time* magazine was banned in Ceylon. *Time's* correspondent made the mistake of suggesting that the country's new Prime Minister, Mrs. Sirimavo Bandaranaike, "had not the foggiest notion of running a government." Experienced or no, Mrs. "Banda" has lost no time in making a world-wide impression. In two rapid-fire moves the first woman ever to be elected Prime Minister in a sovereign state announced that she planned to nationalize both the press and private schools in Ceylon.

Seven dailies are involved in the Government's decision to take over the press. All are owned by two corporations, Associated Newspapers of Ceylon and the Times of Ceylon, Ltd. As the Government explained its move, nationalization is designed "to prevent the formation of unhealthy monopolies." Presumably a state monopoly of the

press is bound to be healthy—a logic which has escaped both the International Press Institute at Geneva and the Commonwealth Press Union in London. Both organizations have protested an action which strikes at the very foundations of a free society. With them, we fear for the future of democracy in a Ceylon deprived of freedom of the press.

The second move—nationalization of all private schools—is bound to cripple Ceylon's educational system. The nation's half-million Catholics, for example, conduct 900 schools. Unless these schools consent to Government control, which is not probable, they will be deprived of the financial aid traditionally given the private school in Ceylon. Many, despite their unsurpassed contribution to education in Ceylon, will be forced to close. For a young, struggling nation like Ceylon, we could hardly imagine a more short-sighted policy.

Uncertainty in Laos

As a result of the elections in Laos last April and the installation of a strongly anti-Red Cabinet, Communists were thought definitely to be on the run in this tiny Southeast Asian country (See "New Government in Laos," AM. 7/16, pp. 452-4). It has taken an obscure 35-year-old army officer to upset the calculations of even the most competent of Laotian observers. On Aug. 9 Capt. Kong Le and a force of paratroopers seized the capital city of Vientiane and delivered an ultimatum to King Savang Vathana. The Captain demanded that Laos henceforth follow a policy of strict neutrality in dealing with the outside world.

On his own testimony Capt. Kong Le is no Communist. But neither is he pro-Western. One of his first moves was to engineer the reappointment of Prince Souvanna Phouma as Premier. It was Souvanna Phouma who in 1957 worked out a truce with the Communist Pathet Lao and integrated leftists into the Laotian Army and Government. Laos came close to being swallowed by the Reds.

For several years the United States has been footling the bills for the Laotian army and civil budget. Now that Capt. Kong Le has declared for absolute neutrality and demanded the re-

moval of U.S. and French military advisory groups, Washington, too, may have to revise its policy.

At the moment the situation in Laos remains obscure. Civil war could ensue should pro-Western factions in the Laotian Army converge on Vientiane. On the other hand, if neutralist Kong Le consolidates his position in the country, Communists may well regain the respectability they achieved under Souvanna Phouma in 1957. Laos could again become ripe for Communist plucking.

Observer at Oberammergau

Fair-minded readers here and abroad have been disturbed by charges of anti-Semitism leveled against the Oberammergau Passion Play. A recent article in *Commentary* by Robert Graham Davis, of Columbia University, aroused particular attention. Writing in *The Jewish Chronicle* of London for July 22, C. Witton-Davies, Archdeacon of Oxford and executive chairman of the Council of Christians and Jews, tells how he decided to look into the matter himself. The archdeacon went to Oberammergau purposely without having his mind made up one way or the other. He now gives his "personal testimony" to the deeply religious spirit of this unique celebration, and adds:

The text of the play continues to be revised, and some recent modifications have been made in the light of the criticism of anti-Semitism. I must admit that, although I was on the lookout for this bias, I did not feel that there was serious ground for complaint in what, after all, is an attempt to represent the story as recorded in the Gospels.

Is the role played by the high priests and their fellow Jewish leaders exaggerated in the Passion Play? With his knowledge of history and of the power of mass hysteria, the archdeacon is loath to pass this judgment. Plenty of other impartial observers have reached a similar sober conclusion as to the absence of racial bias in the famous play at Oberammergau.

Distinction Minus Difference?

Whatever one peddles these days must, it seems, be in some respect the firstest or the mostest. We were reminded of this principle when we read

a notice by Little, Brown & Co. about Samuel Eliot Morison's forthcoming *Victory in the Pacific, 1945*, which rounds out his massive *History of United States Naval Operations in World War II*. "Professor Morison," said L., B. & Co., "is the first professional historian since Thucydides to describe a war in which he himself participated."

Confronted with a statement like that, any right-thinking man will begin to search his memory for exceptions to it. Julius Caesar comes to mind at once. He not only conquered the three parts into which all Gaul was divided, but has left us in the descriptions of his campaigns one of the world classics of military history. Flavius Josephus fought in the Jewish war that ended with the destruction of Jerusalem in A. D. 70, and wrote a harrowing account of that terrible struggle. Two medieval crusaders, Geoffroy de Villehardouin (c.1150-c.1212) and Jean de Joinville (1224-1319), stand in the front rank of French historical writers for their spirited accounts of the wars of the Cross. And what of Sir Winston Churchill, with his four volumes on World War I and his six on World War II?

It may be objected that these men were not *professional* historians. In reply, one might ask whether Thucydides was a professional historian in the same sense as Prof. Morison, or indeed whether the ancient Greek would have known what was meant by what we call professionalism.

In any case, if the adjective "professional" is all that distinguishes Prof. Morison, was the distinction really worth mentioning?

Antarctic Treaty

By a vote of 66 to 21, the Senate ratified the Antarctic Treaty on Aug. 10, thus making the United States the sixth nation to approve the pact among the 12 that were signatories to the agreement on last Dec. 1.

The Senate approval of a treaty initiated by the United States some years ago shows exemplary foresight, something that was hardly to be expected in a period when the Soviet Union is manifesting a paranoid sensitivity on the difficult issues of disarmament and adequate controls.

The object of the Antarctic Treaty is to freeze all claims to the polar continent and to dedicate it to the scientific interests of mankind for at least 34 years. To safeguard this goal, the Antarctic continent is to be free of all military installations and the principle of unlimited inspection is to prevail.

Next Week . . .

JOSEPH P. FITZPATRICK contributes an unusual article, "Puerto Rican Story." See also "Meditation for Labor Day," by BENJAMIN L. MASSE.

The immediate importance of the treaty, then, is that it sets a precedent for disarmament with adequate controls. It also gives the diplomats a terrestrial laboratory for working out future problems of sovereignty that may arise concerning the moon and the frigid depths of space.

From a narrow point of view, our ratification of this pact shows U.S. readiness to negotiate armament agreements under adequate controls.

The Soviet Union has signed but has not ratified the Antarctic Treaty. If they ratify, they agree that inspection of Soviet activities in the polar regions is not spying. Why then do they insist that inspection of the USSR itself constitutes "legalized espionage," unless they have something to hide?

Council of the Missions?

A qualified analyst of trends in world Catholicism believes that the coming ecumenical council is bound to open wide horizons for the Church. According to Rev. Georges Naidenoff, S.J., internationally known missiologist, there will be three "Catholic churches discernible among the Fathers of Vatican Council II." These are: the church of Europe (Latin, German and Slav—all profoundly marked by the Counter Reformation); the Anglo-Saxon church (now witnessing revival after centuries of Protestant preponderance); and last but not least, the church of awakening Asia and Africa.

In the opinion of Fr. Naidenoff, who is editor of the world review *Missi* (*Magazine d'Information Spirituelle et de Solidarité Internationale*, 6, rue d'Auvergne, Lyon, France; \$2.50 year-

ly), this confrontation of three disparate religious traditions will enhance the catholicity of the Church. "The great stirring of souls which the council is preparing," he recently told an AMERICA interviewer, "will oblige the old Christian cultures to consider the future of Christianity on a world scale."

Some figures indicate the trend of the times. At the Council of Trent, to go no further back, the representation was Western European, particularly Italian, French and Spanish. At the Vatican Council, in 1870, the 400 Fathers were chiefly Europeans or European in origin. At the coming council, among the more than 2,000 residential bishops there will be 50 Africans and twice as many Asians, to say nothing of the representatives of the Americas. For Fr. Naidenoff, whose magazine aims to develop the sense of catholicity, particularly in regard to the once mission territories, this shift is bound to be reflected in many helpful ways at the second Vatican Council.

Civil Rights and Politics

If the short session of Congress is weighed on political rather than legislative scales, the Republicans have made more hay so far than the Democrats. By emphasizing civil rights, the GOP leaders have kept the Democrats, who are, obviously, vulnerable on the issue, off balance. Of course, in pursuing this strategy the Republicans are running the risk of alienating voters interested in minimum wages, housing and medical care for the aged—questions which might have to be side-tracked if the Senate became bogged down in a filibuster over civil rights. The GOP hopes to offset this, however, by gains among Negroes in northern metropolitan centers.

But the civil rights issue can cut both ways. Even as the Senate was embroiled in debate last week, a time-bomb was ticking away in Louisiana that could present the Republican Administration with another Little Rock. On May 16 Federal Judge J. Skelly Wright ordered the Orleans Parish school board to start desegregating public schools in September. A State district judge, Oliver P. Carriere, thereupon issued an injunction forbidding the board to carry out the Federal court order. In

this impasse, the U.S. attorney in New Orleans, H. Hepburn Many, announced that the Federal Government "will use what force is necessary" to assure compliance with the court's order. Should this involve the use of troops, the Republicans may have a hard time repeating their 1956 victory in Louisiana, or anywhere else in the South.

As for the parochial school system in New Orleans, Archbishop Joseph F. Rummel said some time ago that it will desegregate "no later than" the public schools.

Luck on the Pads

Our thundering launching pads chalked up two big successes during the week of Aug. 7.

After a string of failures that reached back to February, 1959, the Air Force finally recovered a capsule that had been ejected by one of the Discoverer series. Clouds prevented a mid-air recovery by aircraft, but after the capsule fell into the Pacific off Hawaii, a frogman fished it out so that it might be sent to Washington for veneration as a museum piece. Rightly so. This was the first time man has recovered anything from orbit.

Who said 13 is an unlucky number? Not the Air Force; for them the Discoverer XIII foreshadows the day when we can recover photos from a Peeping Tom satellite—a sort of U-3 to keep Khrushchev awake o' nights.

Cape Canaveral lofted Echo I on Aug. 12. This was the gadget that at a thousand miles opened its maw and, like a boy with a wad of bubble gum, inflated a 100-foot "sateloon" while in orbit. The gossamer-thin film, bright enough to be a conspicuous propaganda gimmick, displayed its practical value by performing like a radio mirror. It relayed wise words from the President, bounced back insignificant phone conversations and even played "America the Beautiful." The Echo is a herald of a world-wide satellite system of radio, television and telephone relays.

What's the score up there? The Russians have orbited seven satellites; two are still aloft but are as dead as door-nails. Uncle Sam has orbited 25 assorted moonlets. Fifteen of them are still rolling around and seven are still yielding useful data, thanks to solar batteries.

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The Catholic World at Munich

MUNICH—A world Eucharistic Congress last took place in the United States in 1926, at Chicago, in the time of Cardinal Mundelein. For U. S. Catholics it was both a supreme moment of prayer and a vision of solidarity with the Church all over the world. Even those who did not participate in person, but only from afar, retain to this day the indelible recollection of that notable date in the history of the Church in America.

Something of the same spiritual uplift is felt today by German Catholics as a result of the 37th International Eucharistic Congress in Munich. Around the Eucharist, under the theme "For the Life of the World," they found a much-needed unity with the rest of the Catholic world as well as inspiration for their own spiritual life. As for the non-German visitors to Munich, how could they fail to be caught by the spirit of the occasion?

ONE MILLION WORSHIPERS

It would be difficult and not particularly pertinent to give at this late date the details of the congress program. Some events and aspects, however, do deserve mention. What was intended to be the climax of the week-long program, the solemn pontifical Mass on Sunday, Aug. 7, was indeed the high point of the congress. This writer will never forget as long as he lives the spectacle of the nearly one million faithful assembled around the altar of God. If the purpose of the congress is to enable the faithful to give public testimony to their religion, the Theresienwiese, a vast unencumbered plain in the heart of Munich, was the ideal site. Pleasure and power—twin gods that mislead many—had been worshiped on this spot. The Theresienwiese for more than a century has been the site of the roisterous Oktoberfest, at which the Münchenern robustly celebrate the harvest festival with new beer, whether the crops are good or bad. Here, too, the Nazis in their heyday paraded and strutted.

"The liturgists have taken over the congress," said a Munich priest before the event. It did not take a visitor long to find out what was meant. The 37th congress was, in effect, a demonstration by the German Catholics of what has been done in the way of liturgical renewal for the past thirty years and more. The Sunday Mass, as the "master of ceremonies" said over the loudspeaker to the attentive hundreds of thousands, was probably the greatest congregation-participating Mass in history. The readiness with which the predominantly German congregation responded to the celebrant, and joined with the director in the special prayers composed for the occasion, reflected a familiarity achieved by the laity only

through years of constant instruction and custom.

But there were significant nonliturgical events as well. One was the pilgrimage to the former concentration camp at Dachau, near Munich, where 200,000 prisoners lived and died, in one speaker's words, "*Ehrlos, wehrlos und rechtlos*"—without honor, without protection, without rights. A chapel in honor of the Agony of Christ was dedicated there by one Dachau survivor, Most Rev. Johannes Neuhäusler, now Auxiliary Bishop of Munich-Freising and dynamic secretary-general of the congress.

Also holding the center of interest were meetings dedicated to Catholic-Protestant relations. Some of the conferences delivered were of the highest scholarly character. An American layman, Dr. George N. Shuster, for instance, delivered the address following a pontifical Mass celebrated by Cardinal Lercaro of Bologna for the members of Pax Romana.

The congress was a triumph of conception, organization and execution. Its very success and appeal, however, raised some questions. Some bishops from outside Germany are inclined to think that the form of worship illustrated at Munich is valid for large urbanized centers, but not suited for predominantly agricultural countries. It is safe to say that the next congress, wherever it is held, cannot hope to duplicate what it took the Germans long years of liturgical education to bring about.

A "CATHOLIC" CONGRESS

The pronounced, if inevitable, national character of the Munich congress also led to suggestions that future congresses be organized on a truly international basis, with an international program. Few people, it should be observed, realize that the chief responsibility for each congress falls upon the local hierarchy, or even on the bishop of the place. The fact that 80 international Catholic congresses took place at Munich during or before the congress, but not sponsored by the congress, is instanced as a proof of the natural tendency toward international life.

The Communists of East Germany and of Poland charged that the Eucharistic Congress of Munich was political. From their standpoint, any gathering which pulls the heartstrings of Catholics in those countries is bound to be considered dangerous. And it is a fact that speaker after speaker did not fail to mention the absence of the "Church of Silence" from this *agape*. It is significant that even a union of prayers in the name of the Holy Eucharist outrages the Church's persecutors.

ROBERT A. GRAHAM, S.J.

Washington Front

Hubbub Over a Monument

IF YOU ARE a permanent and voteless resident of this queenly city, and love it, you sometimes get more worked up over its monuments than its politics.

So it is that we have an incongruity here in this exciting election year. The name of Theodore Roosevelt is topping the names of even Vice President Richard M. Nixon and Sen. John F. Kennedy—at least in the letters-to-the-editor columns. T. R. has been dead 41 years, but Pro Bono Publico, Veritas and others of the breed are in a rage over the way it is proposed to honor him, and are saying so in flaming letters to the editors here.

The old Rough Rider would love the controversy, especially seeing that his grandson Kermit has jumped into it. How it will be resolved is up to the U. S. Senate.

Here briefly, is the background. In 1931 the Theodore Roosevelt Association bought Analostan Island, an 88-acre wilderness in the Potomac River just down the hill from Georgetown University, with the idea of preserving its natural wild beauty. Of course the name was changed to Roosevelt Island.

In 1933 the Association presented the island to the American people, through Congress, explaining that the purpose was to keep it "in a natural state," in harmony

with the spirit of one who felt "the strong attraction of the silent places." It was to be a sanctuary as primitive as in the days of the Indians.

But this year the Theodore Roosevelt Association came up with a radically new plan, one that the House of Representatives, at the association's urging, approved on July 1. The plan, now awaiting action in the Senate, calls for a structural memorial on the island. Atop a granite base would be a "celestial sphere" to "convey the world-wide interest and influence of T. R."

Also, the island would be modernized to the extent that it would have a sewer, water lines, comfort stations, electricity and parking space for 200 cars—all at a cost of nearly \$900,000.

The uproar has really been something. Those who like to get away from the tumult of political Washington and relax in solitude are furious about everything in the new plan, but it is the armillary or celestial sphere that has been catching it. This is variously described as a "glorified gyroscope," "doughnuts in limbo," and "T. R. in a cage."

Young Kermit Roosevelt, the grandson, looked over the new plan recently and was horrified.

"Good Lord!" he exclaimed. "Any connection that thing has with T. R. would be farfetched."

He thought the island would be better left alone, which is just what Veritas, Pro Bono Publico and Constant Reader have been saying all along.

EDWARD T. FOLLIARD

On All Horizons

AID TO EDUCATION. The 1960 *Official Guide to Catholic Educational Institutions* reports that all qualified students should be able to finance a college education today because extensive aid is available. The guide lists the colleges and the help they offer (NCWC *Official Guide*, 370 Seventh Ave., New York 1, N. Y. \$2.95).

► **FOR LABOR DAY.** Copies of the "1960 Labor Day Statement" are now available for distribution at Labor Day Masses, from the Social Action Department, NCWC, 1312 Massachusetts Ave., N.W., Washington 5, D. C. (\$3 per hundred; \$20 per thousand; for orders over 5,000, \$15 per thousand).

► **ALUMNI NEWS.** In choosing the alumni magazine of Fordham University as the outstanding one of the year among Jesuit colleges, the editors of *AMERICA* cited an article by Robert W.

Gleason, S.J., "New Trends in Scriptural Interpretation." It is reprinted in the July-August issue of the *Catholic Mind*.

► **STUDENT LEADERSHIP.** The National Federation of Catholic College Students will sponsor an International Relations Seminar in Louisville, Ky., Aug. 26-29. Registration will be \$5 and should be sent to the chairman, Thomas E. Cronin, 30 Thompson Lane, Milton 87, Mass.

► **RELIGIOUS ART.** Over 100 artists have accepted invitations to show their work at the National Religious Art Exhibition in Birmingham, Mich., Oct. 3-31. The theme of this year's show is "Christ—The King—The Church" in contemporary art.

► **CITY OF CHARITY.** Floyd Anderson, managing editor of the *Advocate*,

Newark, N. J., is the author of the interesting life story of Father Baker, the pioneering priest-social worker who built Our Lady of Victory Houses of Charity, Lackawanna, N. Y. (Bruce. \$3).

► **FORMOSAN HOSTEL.** The Maryknoll Fathers will open a hostel for students at Maoli, which is a center of higher education.

► **MISSING PILLARS.** This year's Liturgical Week (in Pittsburgh, Aug. 22-26) promises to be the biggest yet, but it will have to carry on without Fr. Michael Mathis, C.S.C., founder and director of the Liturgical School at Notre Dame University, and Fr. Ermin Vitry, O.S.B., authority on Gregorian chant. They died within four months of each other (March 10 and July 9).

► **AVIATORS' MEDALS.** K. of C. Council 1241 (Box 617, Hempstead, N. Y.) distributes leaflets and medals of Our Lady of Loretto, patroness of air travelers. W.E.S.

Editorials

Sino-Soviet Ideological Clash

IF ONE MAY JUDGE from the notoriously shaky evidence of Communist pronouncements, the split between the bosses of the Soviet Union and the martinets of Red China has not yet been patched up. Despite the surface unity at the conclusion of the Rumanian Workers party congress in June; despite, too, the strange statement by Premier Chou En-lai on August 1 that Red China is willing to coexist peacefully even with the United States, there is ground for believing that ideological sparks are still flying. If they are not, then two weeks ago *Pravda* wasted some precious space and Central Committee Member Boris N. Ponomarev some valuable time.

In an authoritative article on August 12, Ponomarev restated the Khrushchev thesis that war between the Communist and imperialist (capitalist) nations is no longer inevitable. He also denied that a policy of peaceful coexistence would dampen the fires of the class struggle. On the contrary, he argued, peaceful coexistence is "the highest form of class struggle between two opposite systems—socialism and capitalism." Those who don't see this are making ducks and drakes of the text of Lenin. They are quoting the master out of context and casting doubt on his "principle of peaceful coexistence."

Read literally—and maybe it shouldn't be read literally—Ponomarev's blast carries the argument with the Chinese Reds a step beyond the point where Khrushchev, in an insulting speech, left it at the Rumanian congress. Khrushchev argued at Sofia that it is puerile to go on parroting today what Lenin said many years ago in vastly different circumstances. "Based on Marxist-Leninist teaching," he said, "we must think for ourselves, we must thoroughly study life, analyze the present situation and draw conclusions that are useful to

the common cause of communism." Proceeding in this intelligent way, Communists should conclude "that under present conditions war is not inevitable." Those who don't so conclude, the chunky Red boss said in substance, are dolts or traitors.

Nowhere in that harangue—so far as we can see from the English translations that have appeared—did Khrushchev claim that Lenin taught the gospel of peaceful coexistence. To the contrary, he appeared to admit, as the Chinese Communists insist, that Lenin regarded war as inevitable so long as imperialism existed anywhere in the world. His point was that coexistence is now good Leninism because if Lenin could see the changed circumstances of today, with more than one major power possessing nuclear armaments, he would advocate peaceful coexistence.

Obviously, Ponomarev has now gone beyond that position—with Khrushchev's blessing, of course. Not only would Lenin preach coexistence today, he seems to be saying; he preached it even during his lifetime. In other words, the Chinese Reds are doubly wrong.

If Mao Tse-tung and Chou En-lai meekly swallow this latest Russian lesson in Marxism-Leninism, they will be acting completely out of character. Ever since the death of Stalin, they have shown little disposition to acknowledge Khrushchev's ideological pre-eminence. One of these days we can expect a counterblast in the pages of Peiping's *Jenmin Jihpao*.

Does this Communist feuding hold any promise for the free world? Who can say? In the short run, probably not. The Chinese are too dependent on the Soviet Union to push their differences beyond tolerable Marxist limits. In the long run, however, a split between the Communist East and West is certainly not to be discounted.

Attention, Schools of Journalism

NEWSPAPERS in Latin America are all-important in determining public opinion. Every Latin American reads two or three of them each day, but he swears undying loyalty to one paper of his choice, whose line he follows with total conviction and zeal. If a newspaper really tries, it can whip up enough popular feeling to create incidents, even to topple governments. The press has been known to precipitate revolutions by its demagogic tirades.

Who are the newsmen who write the copy for Latin America's hundreds of small-circulation papers and the score or more giant dailies? In general, they are self-made men who came up the hard way. Most of them

are products of laicized, state-dominated universities, where they got little enough training in formal journalism and even less fixed philosophical principles.

What of the Latin American newsmen of the future? That depends. Last March a ten-day meeting was held at the Central University in Quito, Ecuador, to plan an International Center for Advanced Studies in Journalism (CIESPAL). This center, which will offer courses to professors of journalism as well as to practicing newsmen and students, will turn out the leaders the Latin American press so needs. To CIESPAL's first seminar next fall each of the 21 Latin American republics will send one student of journalism, whose

travel expenses will be covered by Unesco and whose studies will be paid for by CIESPAL. The center's initial budget is made up of \$40,000 contributed by Ecuador, and \$20,000 contributed by Unesco.

There are today in Latin America three or four university-level journalism schools under Catholic direction and perhaps twice as many Catholic institutes offering courses in journalism. It is important that these institutions participate seriously in this praiseworthy undertaking of CIESPAL. Otherwise, Latin America's promising professors of journalism, as well as her editors and writers, will be trained largely by secularist professors and in a secularist curriculum. There were, it is true, representatives of one Catholic journalism school and of several Catholic publications at the planning session last March. The majority of those present, however, were frankly secularist in philosophy and Socialist

in politics; at least one was an avowed Communist. The Central University, which will administer the new center, has on its faculty more Communists than any other university in Latin America.

It is to be hoped that Ecuador and Unesco, which are financing this project, will closely observe its operation and prevent its being monopolized by doctrinaire interest groups. It is also to be hoped that students with Christian ideals will be nominated by their respective governments. But CIESPAL needs support quite as much as supervision. It would help, therefore, if Catholic and other schools of journalism in this country and in Canada volunteered the services of qualified professors for a year or two at a time. We talk and read a lot these days about lending a hand to our Latin American neighbors. This is one practical way to back up our fine words.

Truth and the Political Upper Hand

"**F**ARFETCHED" is probably the word that will first spring to the lips of many who will read this modest proposal. Perhaps we ought to admit at the very outset that it is romantic, if not chimerical, to suggest (with any realistic anticipation that the suggestion will be welcomed) that the nominees who will soon be barnstorming for the offices of President and Vice President take openly and frankly as the motto of all campaign speeches a sentence that appears in the writings of St. Ignatius Loyola, founder of the Society of Jesus. In fact, we suppose we ought to be a little chary about suggesting it for adoption, for we thereby lay ourselves open to the charge (and a few are itching to make it) of "injecting religion" into the coming campaign.

Suppose, then, that we omit the identification of the source of our suggested motto and simply say that its intrinsic common sense ought to be enough to commend it to Democrats and Republicans alike. This is the text, with the suggested motto emphasized: "If there is any difference of opinion . . . they must with modesty and charity advance their reasons, *with the intention that the truth may appear, and not that they may seem to have the upper hand.*"

It seems to be in the books that Mr. Nixon and Mr. Kennedy will appear before the nation in face-to-face TV debates. Apparently, under the ground rules Mr. Nixon has laid down, neither debater is to be armed with prepared text or notes, and each is to be free to question the other on the spot. Such debates under such conditions could well be the most important aspect of the coming campaign; they can certainly be a superb political education for the American people

and could well assume the stature of the immortal Lincoln-Douglas debates. Domestic and world conditions are such today as to deserve a standard of debate no less lofty and penetrating.

Such confrontations obviously carry with them an awesome public responsibility. Public debate always offers to those who engage in it the insidious temptation to score points, and the more momentous the issues the more urgent the temptation to win the day (or the pressing moment) by quick retort, facile wisecrack or sly insinuation. Even with prepared texts before them (generally read with feigned lack of dependence on the "idiot box"), nominating speakers and others at the two national conventions regrettably did stoop at times to point-scoring at the expense of truth. Such tactics are not only unworthy; they are silly, for the travestied truth will be corrected by the opposition, which will in turn do a little travestying of its own, which will in turn be corrected—and so on and so on, until the public, cynical enough as it already is about the ways of politicians, concludes that "no matter how thin you slice it . . ."

It is to expect the superhuman to hope that in this important campaign there will be absolutely no mere point-scoring by either party. But it is not too much to hope that at least the leaders who will set the tone will rise above such triviality and meanness. At any rate, we take our stand for the fascinating months between now and November. We are going to be suspicious of either Mr. Nixon or Mr. Kennedy (and of either man's backers) whenever in the debates we detect less a desire to bring forth the truth than a craving to score points in a particular round.

Stout Guinness

OUR FAVORITE actor, Alec Guinness, recently turned down a \$1,400,000 offer to introduce 39 TV shows for a U. S. beer company. His scruple: not beer, but

advertising. "It was advertising, and I would have despised myself for doing it," he explained. "I would rather die of poverty in the gutter."

City Life and the Churches

Andrew M. Greeley

ONE OF THE MOST frightening omens for the future of the modern city is the disappearance of effective citizenship. The ancient city states gave birth to the concept of citizenship, and the idea of the free and responsible citizen has been of the essence of city life down through the centuries. In our own day we have the strange paradox of legal citizenship being at last extended to all the inhabitants of the city, while at the very same time control of the city and its future has slipped out of the hands of the citizenry and into the unreasoning grip of social and economic forces beyond the power, and even the understanding, of the average citizen.

The organized religions must face this situation with grave fears. Not only do the religious groups have a large material stake in the expanding modern city, they also realize that organized religion presided over the formation of the first cities and has always shouldered some kind of responsibility for the development of city life. It has always been assumed that the religious man must strive to be a good citizen.

Last fall, under the sponsorship of the three major religious groups, a study program was begun in Chicago on "Community Life and Chicago's Housing." The program was prepared by Msgr. John Egan of the Archdiocesan Conservation Council, Dr. John Harms of the Department of Citizenship Education and Action of the Church Federation of Greater Chicago and Rabbi Richard Hirsch of the Chicago Federation Union of American Hebrew Congregations.

The discussion materials were not intended for experts but for rank-and-file members of the three religious groups who could be presumed to approach the problems of community life with interest and good will, but little in the way of technical background. The basic text was *Fortune's* "Exploding Metropolis," and the discussion outline was accompanied by a large stack of pamphlets and mimeographed material. In order to keep the program close to the grass roots, it was decided that the discussion groups would be formed on the level of the local churches whenever possible. From the Catholic side a good number of Christian Family Movement groups eagerly volunteered to participate in the program.

At the end of the series of six monthly meetings, it was planned to have a general conference, on May 1,

of all the church members who had engaged in the program. The three planners and their team of technical advisers had more than a few anxious moments wondering exactly what this conference at the Morrison Hotel in Chicago's Loop would bring. Their fears were partly allayed when nearly six hundred delegates (twice the expected number) swarmed into the Morrison. The delegates were amateurs in the field of civic planning, but they were articulate and well-informed amateurs who were not going to be satisfied with vague answers or half promises.

PROBLEMS OF TODAY'S CITIES

After an opening address by John M. Ducey, the delegates broke into ten workshops to discuss the following topics: the essential components of community life, plans and patterns for effective community organization, the racial question: causes and consequences, housing for all: an equal opportunity, adequate housing: the economic factors, housing standards: their maintenance and improvement, the responsibility of religious institutions in community development, governmental participation in metropolitan planning, public housing: its function and future, and 'toward a mature vision of the good community.'

The experienced and competent panelists who directed the workshop discussions, Edward Marciniak, Prof. Gibson Winter, Julian Levi, Msgr. Harry Koenig, Prof. Alvin Pritcher and Msgr. Aloysius Wycislo, guaranteed that the level of discussion in the various workshops would be high. However, the discussion leaders found that they did not have to do too much work. The delegates had plenty to say and were not hesitant about saying it.

After a frantic buffet supper at the Morrison's famous Boston Oyster House, the delegates returned to hear a summation of the workshops and a concluding address by Dr. John Osman of the Fund for Adult Education. To delegates whose heads were whirling with thoughts of zoning violations, code enforcement, aging neighborhoods and problems of interracial justice, Doctor Osman offered an arresting change of pace when he began with a quotation from Plato's *Protagoras*. (One of the delegates remarked to me later, "I never knew before that those Greeks had anything worthwhile to say.") Commenting on Plato's concept of civic responsibility, Doctor Osman tossed a ringing challenge to the gathering:

Responsibility represents the compound of a sense of justice—of a respect for others. We under-

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stand that responsibility is a personal virtue, but responsibility is a civic virtue, too. . . . Responsibility grows out of a reverence for man which insists on a just and fair treatment of him. Without a sense of justice there is no individual and no civic conscience. Without a respect for man there is no humaneness in the city. Without justice and without reverence, there is no virtue in the city—it is hardly better than the jungle from which we came. We will return to it unless we learn responsibility. . . .

The team that planned the conference learned many valuable lessons. First of all, it was quite clear that delegates representing churches from the three religious groups could meet together to discuss the problems of their city, not only with polite courtesy, but with enthusiastic friendliness. Even if the planners had been willing to end the whole program with the Morrison conference, it was obvious that they could do so only over the opposition of the rank and file, who were now determined that the program, or something like it, should continue.

THE SEGREGATION ISSUE

It was clear too that the race problem hung like a pall over the whole conference. Even though some of the press reports exaggerated the meeting's concern with the race question, there was no denying that a considerable amount of time was devoted to its implications. However, the delegates were able to discuss the question with some degree of calm and perspective. At least they faced the fact that, although there were no easy answers available, some answers had to be found. For many of the white delegates, it was the first time they had heard a Negro explain what it is like to be on the *other* side of the ghetto wall. Rarely have Negroes and whites in Chicago been able to discuss their problems in such non-emotional circumstances as the Morrison gathering.

At times politicians came in for a drubbing from delegates who felt that political leaders were more interested in votes than in improving the city as a place to live. There were some particularly harsh words for poor enforcement of the housing code regulations. Some of the more experienced delegates pointed out, however, that political leaders cannot be expected to be very far ahead of their people and that the housing code would be enforced effectively only when an outraged citizenry made slum operations financially unprofitable and socially objectionable.

A few delegates attacked the churches for not taking the lead in attempts to solve the race question, but the majority feeling seemed to be that, even though some individuals in the clergy and laity have failed badly, the central organizations had made their position quite clear in both theory and practice. Protestant and Jewish delegates expressed their admiration for the Catholic refusal to desert a changing neighborhood even in the face of overwhelming financial crises for many parishes.

The delegates were practically unanimous in agreeing that the best tool for enabling citizens to make their voices effectively heard in the solution of the problems

of the expanding city is a well-organized and alert local community organization. When a network of such organizations covers the city, a framework will exist within which the problems of race, housing, transportation and education can be solved with considerably more ease than they can at present. A metropolitan structure of community organizations seem to be imperative if the city is not to deteriorate into a jungle of warring tribes. These organizations would in no way replace the present political structure, but would rather supplement and assist it. It is probably not the churches' function to promote the founding of such organizations, but church members must certainly be active if these groups are to succeed.

One disappointing aspect of the conference was its failure to go beyond the immediate problems of race and housing and city expansion. It was difficult to get anyone—delegate or expert—to ascend somewhat in the level of abstraction and to talk about the goals and values of city living. Despite Dr. Osman's stirring words, the participants seemed to be far away, indeed, from any serious notion of constructing a philosophy of what the city should be. The few attempts that were made did not get far off the ground. The distance which we have traveled from the Western civic tradition is obviously great. Serious concern about day-to-day problems is imperative, but these problems will never be solved until there is evolved a *theory* of the modern city. If the churches are unable to make a contribution to the development of this theory, then who will?

Despite this one qualification, the conference and the study program leading to it must be counted a huge success. As Msgr. Vincent Moran, Chairman of the Conservation Council, put it: "This meeting succeeded beyond our fondest hopes. We're not quite sure yet where we go from here, but with the enthusiasm of these lay people we know that the future looks bright."

To Plan Our Cities

Unless a sense of Christian mission can be infused into the white-collar and executive vocations related to the control of urban affairs, there will be no reconstitution of city life.

The vocational areas which are particularly important for Christian orientation and Catholic techniques are those embracing local government, city planning and architecture, community organization and welfare and those positions in private industry dealing with such works as housing and transportation. The influence of Christian guilds of technicians and executives in these areas is indispensable to the reconstitution of urban society.

From Cities in Crisis, by Dennis Clark, Sheed & Ward, p. 129. Copyright 1960.

Second Thoughts

The Descending Curve

IN THE TWO political conventions of July, speakers made frequent reference to the United States as a "Christian nation." While some of these references were obviously the well-worn coins of political rhetoric, some were also the currency of genuine conviction.

This conviction is reflected beyond the bounds of political action and oratory. It is expressed in our popular literature and by platform lecturers of all types and on all occasions. It accounts for the mention of God on our money and in our oath of allegiance. Even when it is not expressed, its presence is almost palpable. It amounts to one of the great assumptions of the American people.

And, of course, the further assumption is that if we are indeed a "Christian nation," then whatever we do vis-à-vis other nations, and particularly, whatever we do vis-à-vis non-Christian and/or atheistic governments, is beyond reproach so far as moral principles are concerned. Christ must be on "our side" in any encounter with "the enemy," because we are on His side.

I think that in one sense we are a Christian nation, but that in another we are not. And while it would be pleasant to coast along in the comfortable assumption that in every respect the United States is thoroughly Christian, perhaps it would be the better part of wisdom to face some of the uncomfortable contradictory evidence.

The fact is that "Christian" has become a highly ambiguous term in the American context.

We are Christian by reason of our heritage. This nation was founded by Christians who were articulately conscious of their religion and of the relationship of religion to social and political life. If their first order of business was the erection of a town hall, the second (and often simultaneous) was the building of a church. And it was not unknown that forum and sanctuary were temporarily under one roof.

We are also a Christian nation in terms of religious affiliations, that is, church membership. Of the American people who admit to religious affiliation at all, the vast majority designate themselves as "Christians."

Whence the "ambiguity" of our Christianity? It enters, I believe, most obviously, in the moral order; and—less obviously but more fundamentally—in what Americans believe and hold as irreducible articles of their Christian faith.

There is not space here, of course, to examine the dilution and, in some cases, the disappearance of Christian belief among those who profess themselves Christians. But no discussion of the quality of Christianity in America would be complete without an historical and theological analysis of the credal condition of American Christians. All I want to suggest at this point, however, is that the ambiguity so discernible in our

moral life is caused in great part by the ambiguity of our belief.

What is some of this "uncomfortable contradictory evidence" which brings into question the quality of Christian life in America?

Well, for one thing, Sunday is no longer regarded by increasing numbers of Americans as the Lord's day, as a holy day which, if it was not always orientated to or completely saturated by things directly spiritual and religious, was a recreational and reflective pause in the commercial and economic activities of the people. Today, on Sunday afternoons, we see huge shopping centers thronged with people, their parking lots dense with cars, as buying and selling is carried on openly, unabashed and vigorously.

As a matter of curious and, I think, significant fact, the American people now reserve their greatest reverence and respect for national holidays. The supermarkets and furniture stores are shut down quite tightly on Memorial Day, July 4 and Labor Day, and city neighborhoods, on such days, are as quiet and tranquil as Sundays once were twenty years ago.

Other evidence? A very distinguished Catholic theologian—certainly not a prude by any standards—told me a few months ago that the popular level of moral acceptability has been in a decline for a generation in this country. He mentioned, as a single example, the summer dress of American women, in town or on the beach. While he fully recognized the distinction between modesty and chastity and acknowledged the subjective elements which must be considered and accurately weighed in any objective moralistic evaluation of women's clothing, nevertheless it seemed to him that the American community has relaxed what he calls its "moral vision."

"Relaxation of moral vision, at some moment, is going to become immoral," he said. "I don't know where that moment is. I don't want to state that what we [now]



have is good morality or bad morality. All I am saying is that the moral demand is being relaxed continuously. At some point—maybe we've reached it, maybe we still have to reach it—the moral demand will no longer be a moral demand. It will be complete license in morality."

I asked him whether such moral relaxation corresponds to a "descending curve." "Yes," he said, "At some moment, somewhere on that curve, morality as a public concern is no longer effective."

More evidence? The serene and unstrained tolerance of many Americans so far as cheating, bribing and "rigging" of all kinds is concerned. Reliable, though not necessarily "scientific," polls of American attitudes in this area reveal a most "relaxed" moral vision.

There is other evidence. Our public book and magazine racks, for instance. These reflect almost unrelieved sex mania. Our "mass audience" motion pictures and the near-pornographic illustrations in the newspaper and billboard advertising of these films. Our divorce and juvenile delinquency statistics. The medical profession's general attitude toward abortion: the American Medical Association recently refused in a convention at Miami Beach to pass a resolution condemning abortion.

I do not want to suggest that we have become, in fact, an anti-Christian or even a non-Christian nation.

The momentum of our Christian heritage is still strong, and Christian life still springs up in unexpected places and in surprising strength.

But I do suggest that if we use the term "Christian nation" when referring to the United States, it might be a sign of health, not weakness, to do so with a little less confidence and a little more anxiety, a little more recognition that at some place along the line of a descending moral (and credal) curve, not only morality but Christianity itself will cease to be effective.

DONALD McDONALD

State of the Question

A BLAST AT THE LAST OF THE DEAD-AIR BOYS

Some time ago, Robert T. Reilly, in "Last of the Dead-Air Boys" (5/14), explained why he cheerfully refuses to own a TV set. Despite pressures at home and abroad, he prefers to be "a recluse from the world of dots which every passing airplane scrambles." Now, Ethel Marbach, housewife from the countryside out beyond Franklinville, N. Y., says a good word for the "squat necessity."

I wonder who put the bamboo shoots under Mr. Reilly's toenail? Was it one commercial too many that laid low this father of eight? Was he reminded once too often of perspiration rot and what doctors found when they looked inside a living person's stomach? Or perhaps it was a recent magazine item explaining how a TV station raised money by auctioneering a set of lavender sheets slept on by Kim Novak.

Whatever the immediate reason for his admission that he is so much better off than the rest of us—morons that we are, with eyes the size of grapefruits—he is very much in the current fashion of deriding all television as garbage and those who watch it as not fit to wear the uniform of the sanitation department. I am tired of feeling that I *should* feel like a moron because TV fascinates me. To Mr. Reilly and all self-styled authorities, I respond with General McAuliffe's retort at Bastogne.

Redeeming Virtues

First off, we opine that many television programs *are* junk. But we are willing to have that "squat necessity" in our living room for those moments of delight which this chameleon medium offers when it is very, very good. And when it is horrid, we turn it off and return to friends in other fields.

For we do regard television as a friend, an intimate one who does not become a bore through overexposure. And, as is the case with friends, one does not drop the old to embrace the new; there's always room to squeeze in one more strange bedfellow. Could not the lovers of Bach and devotees of Kahlil Gibran possess enough elastic diversity to include Dr. Frank Baxter and that erudite connoisseur of finer things, Sgt. Ernest Bilko, in their lineup of appreciation?

We are many times in rural isolation, cut off from the daily paper by snowdrifts, and feel particularly grateful for the intelligence of Garry Moore, the purring velvet of Siobhan McKenna's voice, the hilarity of Victor Borge, the cool stating of burning integration issues, the excitement of the UN, the election of a new Pope, a royal wedding, the funeral of a great statesman, Mr. K's performances here and abroad, and other video treats which stimulate and please. The Lowell Thomas travel hours of the past often served a twofold purpose: to allay our natural curiosity about other peoples, and to make a sociological comparison between the tribal dances of the Watusi and the gyrations of the Philadelphian natives seen daily on "American Bandstand." And so too with "Small World,"

that priceless glimpse at what makes the wheels go round in the great ones' minds; there is that secret satisfaction in knowing that they can be just as boring, pompous, conversationally hogish as we lesser mortals, and that even in such rarefied, intellectual strata, there's a good deal of hot air and wasted breath.

Our dislikes, however, outweigh our enthusiasms. We feel no pain in doing without Ann Sothorn, Betty Hutton, June Allyson, Loretta Young and the other ladies who make a good living proving that life can be beautiful—if you're beautifully garbed, cleverer than men and charming to the teeth. We are also nondevotees of the fights, bowling, Westerns, sophisticated private eyes, unsophisticated screwball wives and those sterling-pure heroines of soap opera who should get belted, just once, by their no-good husbands.

These We Turn Off

We even prefer to by-pass some of the so-called intellectual programs, the ones which are so overawed at the great service they are doing the beer-drinking public that they trip over all their good intentions. For instance, the Young People's Concerts, in which much self-conscious care is taken to prove that Music Can Be Fun! and that your six-year-old does not have normal responses if he fails to get palsy-walsy with Mahler. The camera catches intriguing shots of well-dressed, enigmatic (bored?) children scrutinizing programs offered by anxious parents who are afraid the cultural return for the price of the ticket might not balance out. And the Old People's Concerts, which offer intriguing shots of Leonard Bernstein in all phases of agony (must a maestro always suffer in public?), are not our dish, either. Beethoven and

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Franck often come out a poor second to Mr. Bernstein's forelock. But these programs do fill a void, and if we didn't have them, there would be a great cry about *this* neglect.

The above dislikes have been set down so that Mr. Reilly may know that *we* know that this is not the best of all television worlds. But we feel also, in our simple, brainwashed way, that TV has a great potential for true wit and pathos and enlightenment. Because it shows few glimmerings of that potential now, we don't feel we must ignore its existence. There seems little sense in smugly assuring yourself that you are not going to be swallowed up by any dad-burned, time-wasting, one-eyed monster. No sir, if firelight and charcoal and a shovel-slate were good enough for Abe Lincoln. . . . I read an article recently by a lady in the state of back-to-the-simple-life bliss who proudly asserted that she not only did not have a television set, but also rejected the radio and phonograph. She spent her leisure playing harmonica duets with her mother-in-law. To each his own way of preferred bliss!

We don't follow Mr. Reilly's fear that TV may blunt the esthetic sense. Suppose he did hear what he felt to be a wretched play praised by others. A person of his intelligence should have a few standards of critical judgment to go by and enough residue of esthetic sense to prove himself right in his own mind. A little confidence in your own judgment, Mr. R.!

Nor do we follow the logic that if his daughters prune trees or proofread manuscripts, it is because they don't watch television, or that this comes under the heading of "controlling them." In our book, control is something exercised to keep our children from wearing socks to bed, throwing bits of hated liver under the table and taking frogs in the bathtub with them. It is a negative thing. Our children also prune trees and cut back raspberry canes; they ride, swim, skate, attempt Gregorian chant, tap maple trees, pluck chickens, play Scrabble, bait fishhooks, correct spelling papers for a teacher-father and collect aluminum milk-bottle caps. They are brown and pink, and, let us say, high-spirited, rather than pale and listless. They are aware of C. S. Lewis, Hugh Loftus, Kenneth Grahame and L. M. Alcott; they are not

only aware of them, they have read them. They also watch television.

Since our six children are under twelve and smaller than we are, we use a method of control known as Turn-It-Off, or, "That's all there is, there ain't no more." There is no television during meals and rarely after supper during the week, unless it be something special. We feel that they have a cornucopia of good fare, plain meat and potatoes, in which the bad guy always gets it in the end. They enjoy the Lone Ranger (as we did by radio in our youth), Lassie, Robin Hood, Brave Eagle, Rin-Tin-Tin, and good old Sergeant Preston of the Yukon. Corny? Not for their level. I can remember, in the olden days, when our mothers feared for the loss of our esthetic sense at the local movie house, the unbearable excitement of waiting for that week's episode of Kit Carson, Jungle Jim or Fu Manchu, each of whom died just a little but bounced back miraculously by next Saturday. None of these gems would have won anything at the Cannes Film Festival, but we relived and relished them for years. There seems to be little change from then to now in what children are watching, just more of it.

What's the Alternative?

Mr. Reilly notes that Junior, after he has watched Dracula four times and has been hustled off to bed, suspects that his parents turn the set back on when he is tucked away. The parents should remove this suspicion. *Tell* him that they're going to watch TV, and that after a day with him, they need a good laugh with Dracula. The precocious offspring may like it or lump it, or even, if his parents are lucky, run away.

As for that perennial antidote for television surfeit, an evening with a good book (or magazine), there is just as much junk, pseudo- or pure, in this form of eyestrain. This ranges from the gobbledygook of the deadly intellectual review, which would rather break a leg than crack a smile, to some of the drivel in the ladies' magazines. Our reaction to much of the trash in modern writing is not to cease reading but to be more choosy of what we set eyes upon. I would hate to think of Frank O'Connor, Mary Lavin, Stewart Holbrook and E. B. White crumbling

away in their dust jackets just because we find *Peyton Place* and *True Confessions* repulsive and decide to give up reading.

Since Mr. Reilly will admit no television in his home, from what source does his considered appraisal spring? Where does he go to sharpen his critical acumen? Does he peer into appliance store windows, drop in at a saloon (where he may sit down to take notes), invite himself into neighbors' homes and eat *their* popcorn and pretzels?

In his recent book, *The Second Tree From the Corner*, E. B. White writes an essay called "Critical Dilemma," in which he comments on the method used by James Agee in reviewing plays "which he said were so bad he had not bothered to see them" and was thus spared "the irksome experience of becoming acquainted with the material he is criticizing." He points out:

Mr. Agee's estimate . . . which he arrived at by hearing his friends discuss it, is "scientific in the extreme." He had "seen his object from two separate and known points of view and had placed it accordingly," just as a surveyor, by triangulation, would map "an inaccessible point across a river." . . . Actually, we think . . . he stays away because of a deep dread that if he were to attend a performance, at some point in the show he might find himself having fun. No conscientious critic wants to risk the debilitating experience of enjoying something which is clearly on an inferior artistic level. It upsets everything. When the intelligence says "Nuts" and the blood says "Goody," a critic would rather be home writing his review sight unseen, from information supplied by friends.

Perhaps Mr. Reilly takes the same view.

I could go on, but by now the Last of the Dead-Air Boys should understand the gist of our disagreement. This is not an apologia for mediocrity but a rebellion against blanket condemnation, an attempt to use prudently what is on hand, while waiting for better times. We, too, long for that great day when the adult Western hero, the Narcissus Kid in Search of his Id, mounts his adult horse (whose mother never really loved him) and rides without motivation into the sinking sunset, to return nevermore.

And that goes for "hirsute sandpaper," too! ETHEL MARBLING

A Herbert Spencer Centenary

WHEN THE American sociologists meet at New York's Hilton-Statler, from Aug. 29th to Aug. 31, for their association's 55th annual convention, staring out from the front page of each one's program will be the cool, yet intense, face of Herbert Spencer. Later they will hear principal addresses by Pitirim Sorokin, Harvard's eminent sociologist, and Werner Stark, of the University of Manchester, England, concerning Spencer's major contributions to sociology. For this is the centenary of Spencer's *Synthetic Philosophy*, a monumental ten-volume work which, in six editions through 30 years, detailed his biological philosophy of evolution. For the sociologists this tribute is no merely perfunctory salute to a crusty old warrior long dead. Spencer has had a significant influence on America's philosophy, experimental psychology and anthropology, as well as on her sociology.

It is hard to appreciate the wrath and admiration that Herbert Spencer once raised in the hearts of late 19th-century intellectuals. Nowadays his name usually recalls merely a Victorian side-whisker face, or, as I recently beheld, a long, neat set of dusty volumes whose covers incongruously bore the modern terminology of sociology and psychology in swirling 1890-script and whose pages needed cutting. Paradoxically, life, the central theme of Spencer's philosophy of science, seems to have drained away and left his work a dry husk. What little mention there was of Spencer during the Darwinian centennial came forth in muted tones.

But this was not always the situation. In his fascinating *Social Darwinism in American Thought, 1860-1915*, Richard Hofstadter traces Spencer's influence on American thought and finds it surprisingly effective. He lists, among the first subscribers to Spencer's *Synthetic Philosophy*, many leading New England intellectuals of the 1860-1900 era: George Bancroft, Edward Everett, John Fiske, Asa Gray, E. E. Hale, James Russell Lowell, Wendell Phillips, Jared Sparks, Charles Sumner and George Ticknor. From 1860 to 1880, Spencer's thought permeated American thinking with such vigor that John Dewey would later write: "He has so thoroughly imposed his idea that even non-Spencerians must talk in his terms and adjust their problems to his statements."

Dewey was not alone in this feeling. The young William James and Josiah Royce admitted to the power of Spencer's comprehensive vision, though they both later criticized his philosophic principles drastically. James J. Hill set about his aggressive consolidation of the railroads under the banner of Spencer's "survival of the fittest." John D. Rockefeller and Andrew Carnegie seconded this resolution in their respective business spheres, the latter considering Spencer as something of a personal savior. Even Walt Whitman, the poet of America's exuberance, saw it in terms of Spencer's Un-

knowable Force. At the same time, among the founders of American sociology, Ward, Cooley, Giddings, Small and Sumner acknowledged Spencer as the source of their interest in this new science.

But by 1884, less than a quarter of a century after publishing Volume I of his *Synthetic Philosophy*, Spencer was feeling the sting of criticism that was almost tidal in volume. In fact, before he died in 1903, his philosophic masterpiece was considered something of a gothic antique. By 1904 Josiah Royce, despite his sympathy for Spencer, called him a "philosopher of a beautiful logical naïveté," and in 1911 F. C. S. Schiller's *Encyclopaedia Britannica* article on Spencer stripped the latter's thought of any pretentious metaphysical clothing. As a system his philosophy was dead, though the biological, evolutionary and mechanistic impulse he gave to American sciences and philosophy continued to roll on through them.

However, despite its somewhat funereal aspect, Spencer's philosophy of science has a peculiar relevance to the 1960 American philosophic scene. For at the present moment the most fluid and highly strategic area of philosophic thought is that of philosophy of science, the attempt to find a common intellectual basis among the various natural and social sciences. Right now we are confronted with a history-making choice resembling that which challenged the mind and will of Herbert Spencer and his contemporaries: a vast amount of meaningful fact has been accumulated and previous knowledge organizations have broken down under its weight. There is a pressing need to discover a system of thought which will enable the natural and social sciences to interrelate their respective knowledges. Otherwise they will not progress efficiently and the free world will not long retain its scientific strength. From Spencer's mistakes and successes we can gather valuable information for making the next decade's philosophic decisions.

Herbert Spencer, then, is for American thinkers both a warning and a promise. The fate of his philosophy of science warns against the temptation to set up a single totalitarian method productive of a monolithic false knowledge, be this method biological, philosophical, sociological, theological or mathematical.

But the fate of Spencer's philosophy of science also promises us that a comprehensive grasp of relevant facts with carefully qualified generalizations will help the sciences to advance efficiently (for even his faulty generalizations were appreciably helpful to scientific development during the 1860-1890 period). Furthermore, despite its misapprehensions, his historical essay "On the Genesis of Science" furnishes us with the methodological clue which may help to develop a sound philosophy of science—painstaking study of the historical development of the various knowledges. Herbert Spencer, for all his narrow comprehensiveness and somewhat ossified evolutionism, puts us in his debt for these warnings and promises.

DAVID J. HASSEL

FR. HASSEL, S.J., is currently doing doctoral studies at St. Louis University in the history of the philosophy of science.

BOOKS

The Importance of Being Earnest—and Able

BE NOT ANGRY

By William Michelfelder. Atheneum. 237p. \$3.50

THE LUCK OF GINGER COFFEY

By Brian Moore. Atlantic-Little, Brown. 243p. \$4

THE BEARDLESS WARRIORS

By Richard Matheson. Little, Brown. 337p. \$4.50

Despite Mr. Michelfelder's exhortatory title, the first reaction (and the second and third) to this second novel of his is one of—I was going to say anger, but the book is too trivial to engender any such deep emotion. Perhaps the best phrase to hit off my response is "a simmering incredulity." I found myself muttering in my beard: "Oh, no; it's impossible that this has found its way to publication. It has, though, but for heaven's sake, why?"

Well, then, why is a review of it eating up valuable space? For two reasons: to warn prospective readers how a potentially noble theme has been bastardized, and to ask the newly established publishing house some questions.

The theme is one that has occasioned some noble and haunting books; it is the theme of the priest who goes astray. Mr. Michelfelder's debasing of this theme does not lie precisely in the fact that, when the story ends, the priest is still astray and obviously bent on wandering even further afield. Even that twist on a time-worn plot might still have been fashioned into a good book if Mr. Michelfelder gave the slightest indication that he had any conception of *what* was being strayed from.

But this tale shows an abysmal imperceptiveness of what the priesthood is, of the spirit of the Church and of her discipline, even of the human nature that priests (yes, even priests) share with the rest of mankind. The climax of this farrago of misinterpretation comes at the end of the mawkish story when the dying monsignor (supposedly holy, but more addleheaded than saintly) blesses the love that can be "judged by God alone," and sends erring Father Bowles back to the "devout" Catholic woman who has bewitched him.

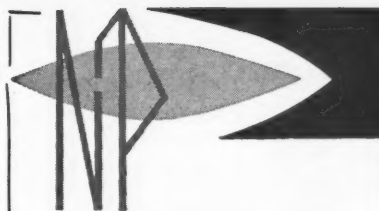
It's all incredible, and the style matches the "message": purple passages, pretentious "inner monologues"; phony "philosophical" asides spread like swamps of treacle before the numbed gaze of readers—many of whom, I am afraid, will be mesmerized into thinking that this is the real low-down on what it's like to be a priest and to notice the attractiveness of women.

Well, that's enough of the anger against which the author pleads. But I cannot repress a question or two to the publishers, who got off to so splendid a start with their first book, Jan De Hartog's *The Inspector* (see AM., 7/9, p. 438). Even if they thought this a well-written book (how could they possibly?), why did they not simply ask any Catholic literary person to cast an eye over it? Such a reader need not have been a canonist or a moral theologian. Mere common sense would have sufficed to detect that this whole book is false. Second, did the publishers feel that this was going to be a bold foray to capture the Catholic reading market? That this is the great "Catholic" novel? If so, the author is not the only one who is laboring under some staggering misconceptions.

The other two books at least ring true to life, though neither pretends to be as apocalyptic as *Be Not Angry*. Brian Moore has already proved in his first novel, *The Lonely Passion of Judith Hearne*, that he is a master of probing into lonely characters and revealing their humble but none the less profound anxieties and joys—with emphasis on the worries.

The Luck of Ginger Coffey tells of an Irishman and his family transplanted to Canada. Ginger, the father, reminds one of Amos, of the famous Amos and Andy team in radio's heyday. He is always on the verge of getting the big job that will fit his talents. He is always promising wife and one daughter that he spies on the horizon the sails of their ship coming in. Meanwhile, of course, the family is falling apart before his starry eyes, and it takes a final disgrace (he is locked up for committing a public nuisance while tipsy) to waken him to the fact that they still have some love for him.

Several passages are in poor taste with regard to his dreams about what



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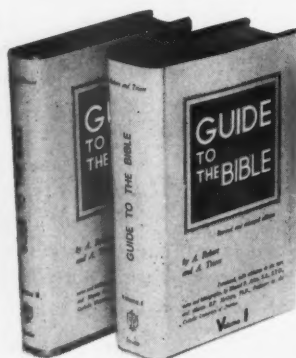
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his wife is doing with her supposed lover, and there are references to the practice of birth control and to attitudes of priests that do not sit well. But this is a fine job of character study, marred only by the happy (a little bit, anyway) ending. Bumbling, bluffing, posturing Ginger gets better than he deserves.

The last book was referred to earlier (AM., 8/6, p. 517) as a book that might well be read in connection with *The Bridge. The Beardless Warriors* does not carry a comparable psychological impact, though it is a study of what happens to 18-year-olds under combat. This is told almost exclusively in terms of one such lad, an uncommunicative boy from a broken home who begins to worship the sergeant of the outfit, with whom he will apparently make his home when and if they survive.

The battle sequences are vivid, if gory and repetitive, but for all the noise and action, this is a slim book as far as probing this character goes.

Of the three, Moore's tale is much the best written. Matheson's style is competent for his purpose. Michelfelder's is—but I have said enough.

HAROLD C. GARDINER

Social Study

NORTHERN PARISH

By Joseph B. Schuyler, S.J. Loyola U. Press. 360p. \$8

Our Lady of Mercy Parish in the Bronx, New York, is the subject of this analysis, which uses the concept of the parish as a social system. In this respect *Northern Parish* differs from *Southern Parish*, by Fr. Joseph Fichter, S.J., who "denies that the parish is a social group, a concept very comparable to that of social system."

Starting with the canonical definition of a parish, Father Schuyler advances much evidence to establish the validity of his approach. As a case study in parish analysis, his method is well worthy of imitation by others so that we can "build up a core of socio-parochial knowledge on which all may draw."

Many readers will ignore these theoretical sociological considerations, and concern themselves with the 4,674 Catholic families in the parish, 3,674 of whom attended Our Lady of Mercy, and 1,000 of whom belonged to the neighboring national church or other neighboring parishes.

After describing the location and physical setting of the parish, the author discusses the demographic structure. Then detailed treatment is given to the priests, parishioners, services provided, the Mass and the sacraments, characteristics of active parish members, motives in Eucharistic devotion and the parish societies.

Of interest to many will be the analysis of the parish's success in imparting values and attitudes. On selected topics, the following proportions were found to agree with the Church's teachings: theology, 70 per cent; divorce and birth control, 60 per cent; mixed marriage, 83 per cent; family size, 75 per cent; right to form labor unions, 60 per cent; race, 90 per cent (as compared with *Southern Parish's* 12 per cent); mercy killing, 88 per cent; reality of the devil, 75 per cent. On such matters as race and government housing (87 per cent favored), it would be helpful to know the attitudes of the entire community in order properly to assess the parish's influence.

Father Schuyler has done a masterful job. Comparison with other studies is well done. Excellent use is made of charts and graphs, and the use of color is exceptionally effective. Valuable to many will be the 15-page fine print summary of many previous studies in religious observance.

While his concluding chapter raises

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more questions than it answers, his work will stimulate others to find the answers so that his purpose will be fulfilled—to implement the Church's commission by the use of the equipment and techniques of social science.

GERALD J. SCHNEPP

MODERN CATHOLIC THINKERS

Ed. by A. Robert Caponigri. Harper. 636p. \$15

This anthology is intended to prove a thesis. The question is often asked: Is intellectual freedom compatible with allegiance to the Catholic faith? One may attempt to answer "Yes" by an abstract analysis of the Christian faith and liberty, and by showing their intrinsic harmony. The editor of the present work believes there is a better way of making the same point, and that is by offering concrete evidence of the intellectual vigor and originality to be found in Catholic Christendom today.

Mr. Caponigri has therefore brought together selections from some of the most eminent contemporary thinkers within the Church. Philosophers, theologians, historians, anthropologists and political thinkers are among those included. Though all the thinkers share a central religious vision, even the most hardy skeptic ought to be convinced that this vision, far from inhibiting personal speculation, has been a stimulus to some exceedingly original work.

Fr. Martin C. D'Arcy, S.J., makes a good point in his introduction when he says that while "critical philosophy [Fr. D'Arcy is alluding to a current fashion in thinking] is busy questioning all who pass by and debating the way out of darkness, the Catholic feels the sun at his back and is in admiration at the infinite landscape before him." And who manifests better this admiration than Pierre Teilhard de Chardin, S.J., who explores the height and depth of the cosmos in his essay on "The Divinization of Activities"? And who have more securely triumphed over the scruples of "critical philosophy" than Jacques Maritain and Yves Simon, whose contributions on "The Democratic Charter" and "The Essential Functions of Authority" are positive advances in political philosophy? Each explores with "the sun at his back."

Romano Guardini writes on "Revelation as History"; Gabriel Marcel philosophizes in an essay on "My Life"; Joseph Nuttin discusses "The Unconsciousness and Freedom"; Yves M.-J. Congar, O.P., examines the layman in his "In the World and Not of the World." That American Catholic schol-

arship is coming of age is proved by the scholarly "The Freedom of Man in the Freedom of the Church," by John Courtney Murray, S.J. Other contributors include Hans Urs von Balthasar, Emanuel Mounier, Henri de Lubac, S.J., Don Luigi Sturzo, Heinrich Rommen, Waldemar Gurian, Josef Pieper and Etienne Gilson.

The editor has unfortunately not provided biographical notes for his contributors. How many Americans will know anything about Louis Lavelle, René Le Senne, Michele Federico Sciacca, Jean Guitton and Rudolf Schwarz? They are all included in this volume, and their contributions are worthy of respect. A little note of identification appended to each name would have earned the gratitude of every reader of this volume.

One regrets the omission of any contributors from the field of physical sciences. Why is not a man like l'Abbé Georges E. Lemaître of Louvain included? The physical sciences enjoy extraordinary prestige today. They should not have been ignored.

The editor's case for the defense, nevertheless, remains well established. He could have very well ended his work with "Q.E.D."

FRANCIS E. McMAHON

ALL LOST IN WONDER

By Walter J. Burghardt, S.J. Newman. 220p. \$3.50

The title of this impressive book of sermons on Christian theology and contemporary living is taken from the translation by Gerard Manley Hopkins of the Eucharistic hymn *Adoro Te Devote*, by St. Thomas Aquinas:

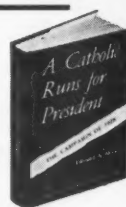
Godhead here in hiding
Whom I do adore,
Masked by these bare shadows,
Shape and nothing more;
See, Lord, at thy service
Low lies here a heart
Lost, all lost in wonder
At the God thou art.

These words of the poet aptly define the spirit in which the author composed and presented on the radio the 37 short sermons in this volume on the life of man with God. Captured also is the attitude of mind of the normal Christian confronted with the fact that supernatural faith makes obvious—"that we are by grace what Christ is by nature; we are the sons of God."

In many respects, the dominant theme in these pages is similar to the pervasive teaching of St. Ignatius Loyola in his *Spiritual Exercises*. Briefly, the aim of the Ignatian method

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of asceticism is to condition the human faculties, with the aid of grace, for the perfect love of God. The sequence of ideas is closely parallel to the Manresan procedure. The author considers the plans of the Holy Trinity in creation; man's missing God's purpose for him by sin; the diffusion of infinite love in the redemption; the life of the Christian in Christ's kingdom, especially in the Passion and Resurrection; and the concomitant subjects of Mary, the virtues and eschatology. In fact, one of the high points of the book, as it is in the Ignatian *Exercises*, is the substance of the sermon on "Three Levels of Love."

While the critical eye may discover an occasional patch of purple hue in these sermons, most readers undoubtedly will agree that the author has maintained an exceptionally high level of writing on provocative topics. This is certainly not a run-of-the-mill collection of homilies, cluttered with clichés and superficial comments on the Gospels. It is a consistently attractive presentation of substantial truths of theology, phrased in pungent and intelligible style.

VINCENT DE P. HAYES, S.J.

THE CHURCH AND SEX

By R. F. Trevett. Hawthorn. 124p. \$2.95

This is volume 103 of the Twentieth Century Encyclopedia of Catholicism, edited by Henri Daniel-Rops. The author examines sex from the viewpoint of Christianity and Christian teaching. He analyzes the status of sex in the period before the Fall, after the Fall and after Redemption. Subsequent chapters deal with sex and the body, sex and the psyche, sex before marriage and in marriage, and, finally, sex and grace.

The author does not feel that the traditional arguments for the Christian code of sex, with their emphasis on procreation, have any great appeal to the modern mind. The modern mind sees a dichotomy between procreation and love and refuses to subordinate the love of husband and wife to a biological task. Such subordination reduces persons to instruments. The author stresses the inseparability of the personal and social goals of sex. Any frustration of procreation is a frustration of personal love. In subordinating procreation, husband and wife are subordinating personal love as well to pleasure.

The author also touches upon a point which is well to note, namely, the tendency to downgrade the primary end of marriage as a "biological goal."

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HAYES, S.J.

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The primary goal of sex is just as personal as marital love, although it is directed at a third person rather than the person of husband and wife. The author points out that procreation does not look to mere animal generation but the production of a new image of the Creator destined for all eternity, like husband and wife, "*ad cultum divinum.*" JOHN R. CONNERY, S.J.

LA CHINA POBLANA

By Louise A. Stinetorf. Bobbs-Merrill. 256p. \$3.95

By a curious separation of fact and fancy, this fictionalized biography of a Chinese Moslem princess turned devout Mexican Catholic seems to fall apart into its two categories. The result is that what starts in a romantic genre, filled with color, plot and intrigue, ends on a pedestrian note of straight reporting.

According to the author's foreword, she has taken a few liberties with known facts in writing about the harem-born daughter of a 17-century Grand Mogul of Cochin China who became known in her adopted Mexico as "La China Poblana," the Chinese villager. Miss Stinetorf had, however, a choice of conflicting stories about La China and she had to invent conversation and to borrow local color from unrelated narratives. The result is a tale rich in Oriental embroidery, lurid in details of slave-pen bestiality, but weak in its attempt to make the reputedly saintly character and heroic deeds of the legendary princess come alive in her New World setting.

There is probity in the nature of the young princess Myrrha, an unpagan compassion and a latent capacity for independent thinking. To these qualities are added the humility and discipline drilled into harem women as they learn that they exist solely for a master's pleasure. These traits account for a believable receptivity to Christianity when

its seed falls on her good ground. Less credible is the idea that her native fineness would escape coarsening from the subhuman life that ensued when she was sold into slavery, forced into carnal relations with the brutal owner of a Manila slave pen and obliged to witness the agonizing preparation of young boys for a life of perversion. The author spares the reader no details.

Prayer learned by rote in captivity, in cynical schooling for life in a Christian country, made a bridge for the sensitive girl when fortune and prayer released her to freedom and the understanding care of a good Catholic family and their chaplain. A nun whom she resembled in spirit helped to form her and she became a fable of mercy to the miserable Indians, exploited, as she so nearly was herself, by Spanish overlords.

MARJORIE HOLLIGAN



Olympic Records

The amateur athletic elite of the world have swarmed into the Eternal City and the flags of some eighty-seven nations flutter over Rome's Olympic Village. Olympiad XV of the modern series is under way.

Whichever land takes point honors in the current games—and it is just about certain that Russia will clobber the United States—one thing is sure: many records set in the 1956 games will be wiped off the books. Olympic performances tend to show consistent improvement, series by series. Sturdy lads run faster than their granddaddies did at Athens in 1896, when the ancient Greek games were revived. Husky lassies toss the discus farther than mamma did at Amsterdam in 1928.

In men's track and field events, for example, the Olympic shot-put record has been broken nine times in 14 runnings of the games and the record for the pole vault has tumbled ten times. The oldest record still on the books in these events is the fabulous broad jump that Jesse Owens made at Berlin in 1936. When all events are taken into account, it is notable that the 1956 Olympics saw a total of 36 old marks shattered, not to speak of eleven world records set.

A look at the *World Almanac* shows the impressive magnitude of some of these improved Olympic marks. Since

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1896, fully 23 seconds have been shaved off the original time of the 800-meters run, and the marathon has been trimmed half an hour. In the pole vault, men are climbing four feet higher into the sky. The 16-lb. hammer-throw mark has advanced from 167 to 207 feet. In the ancient feat of tossing the discus, the Olympic record has moved from just under 95 to just over 185 feet. The javelin throw (for men, like all the above) has leaped from 175 feet in 1896 to a spectacular 281 feet in 1956.

Why are Olympic records so consistently revised upward? Writing in *Popular Mechanics* for August, R. B. Kirkpatrick hazarded some explanations on the basis of an informal survey of opinion in Olympic and athletic circles. A synopsis of his conclusions may be of some interest.

1. There are not only lots of young people who are bigger, healthier and stronger than their parents; they also get into competition earlier and train more intensively.

2. Coaches constantly increase our knowledge of the human body and how to condition it for optimum performance and maximum exertion. They even team up with psychologists to resolve the emotional problems of athletes and provide them with the motivation that leads to victory.

3. Competition itself tends to produce better athletes. The saying goes that it takes a broad base to build a high peak. Much striving among an ever-growing group of interested youths creates the tough competition that weeds out the second-best and thrusts forward the potential champion.

4. Improved techniques and better field facilities contribute their full share to record-breaking. Thus the new style of speed skating shown by the Russians at Squaw Valley set a pattern that will be widely copied. Scientific principles increasingly govern the construction of tracks and other performing surfaces. Equipment also improves: slicing an ounce off a track shoe may conserve many foot-pounds of energy in a long race.

What is the limit of athletic performance? Barring "selective breeding" of Olympic champions or some futur-

istic and direct tinkering with our genes, it is impossible to say. We do not yet have enough knowledge of man to set up ultimate goals of physical achievement.

But here's a thought. There is a tiny midge that flaps its wings one thousand times a second, thanks to enzymes that release muscular energy at ten or twenty times the rate men can attain. Give us a pill that will let athletes pour out energy with that explosive violence! Then we could transfer the Olympic speed events to the Bonneville salt flats. Some of the pole vaulters might even go into orbit. But alas, using the "pill of champions" would be as unethical as "doping" race horses.

L. C. McHUGH

THE WORD

Look kindly, we beg You, Lord, on the gifts which we lay upon the holy altar, so that they may win Your mercy for us, and thus give honor to Your name (The Secret of the Mass for the Twelfth Sunday after Pentecost).

After addressing to his associates in the Mass the exhortation, *Pray Brothers*, the celebrant of the Mass does pray. In accordance with extremely ancient liturgical procedure, the priest recites a prayer which is oddly called the *Secreta* (Secret), and which, not so oddly, is said in a tone so low that it is audible only to the priest himself.

There is only conjecture as to the origin and meaning of the term *Secreta*. We cannot now tell whether this prayer was called the Secret because it was recited in a low tone, or whether it was recited in a low tone because it was called the Secret. We are not certain whether to understand with *Secreta* the noun *oratio* (prayer) or the noun *ecclesia* (assembly, community, Church), in which latter case the prayer would be that of the inner, initiate Church as distinct from the earlier prayer of the *ecclesia collecta*, the complete assembly that included the catechumens or candidates for baptism.

What seems certain is that the present prayer—and in this it is sharply different from the early collect—is definitely an *oratio super oblata*, a prayer over the offerings. There is scarcely a Secret to be found in the liturgy that does not explicitly refer to the gifts or the mysteries or the sacri-

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Invariably, the Secret asks in one way or another that the sacrifice may actually achieve its proper effects. By studying the Secret in various Masses we would discover, and find expressed with rich variety, what Holy Mother Church thinks the holy sacrifice of the Mass ought to do for us.

Here are some samples of the petitions embodied in the Secret of Sunday Masses. We ask, for instance, *that by virtue of this sacrifice our daily life on earth may grow like that of heaven. Again, that the offerings of each to the glory of Your name may profit all alike for salvation. Or, by the power of Your grace may these holy mysteries sanctify our lives in this world and bring us to the joys that are eternal.* Lastly, let us record two complete Secrets: *May these sacrifices, Lord, which You have appointed to be offered for the glory of Your name, so be made holy that they may become a remedy for all our ills. And, Look mercifully upon our devoted service, we beg You, Lord, that the gifts we offer You may be acceptable to You, and for us be a support in our weakness.*

It is not difficult to detect a common denominator in these Secret petitions. To begin with, there is repeated mention of the basic dual intent of the sacrifice, the glory of God and the good of man. The good of man is likewise specified according to its double aspect as we plead for grace now and joy forever. Finally, the grace we need now is both positive and negative: holiness or steady growth in Christian virtue, and strong protection against evils that threaten.

Reading these Secrets (and we have noted so few out of so many), one does not know whether to marvel more at the quiet wisdom of Mother Church or at the mighty power that is evidently contained in the holy Sacrifice. Perhaps we all wonder at times why the Mass and Holy Communion do not do more for us, spiritually, than they seem to do. However, let us recall that supernatural growth is notoriously difficult to measure. All transcendental book-keeping had best be left to the Holy Spirit. There is one calculation, though, which any moderately honest person might undertake. If (let me say paternally of myself) this is what I am after so many Masses and Holy Communions, what in this fallen world would I now be without them?

We will surely spend a portion of eternity being glad that we asked for what we ask for in the Secret of the Mass. VINCENT P. MCCORRY, S.J.

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The Catholic Youth's Guide to Life and Love

By Very Rev. Monsignor George A. Kelly,
With a Foreword and Imprimatur by
His Eminence, Francis Cardinal Spellman,
Archbishop of New York

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HOW TO BE SAFE ON A DATE. Increasing prevalence of intercourse, pregnancies and venereal disease among teen-agers. When should dating begin? When to go steady. Some girls encourage "pansies." Questionable places. Drinking. Car cautions. Kissing, necking, petting.

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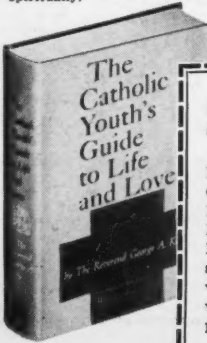
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